



## Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact [support@jstor.org](mailto:support@jstor.org).

and his adherents. Gerson and d'Ailly were among the ablest men of the time and were leading spirits in the council of Constance.

From her location, the university was destined to make herself heard and felt in every question of importance that stirred Europe. She led in proposed reforms of the church. She opposed the infamous doctrine that it is permissible and even meritorious to kill an unjust ruler. She vigorously condemned all heresies. It is interesting, too, to find her endeavoring to procure a somewhat rigid observance of Sunday and ferial days. In short, she was a great power, keenly awake, and in touch with every movement of the century. M. Feret has given a good impression of the myriad-sidedness of her activity. About 250 pages are devoted to the lives and works of her most prominent professors during the fifteenth century.

THE UNIVERSITY OF CHICAGO.

OLIVER J. THATCHER.

DIE THÄTIGKEIT UND STELLUNG DER CARDINÄLE BIS PAPST BONIFAZ VIII ; historisch-canonistisch untersucht und dargestellt. Von Dr. J. B. SÄGMÜLLER, Professor an der Universität Tübingen. Freiburg im Breisgau : Herder ; St. Louis, Mo. : B. Herder, 1896. Pp. viii+262, 8vo. Bound, \$1.80, *net*.

THE work of Dr. Sägmüller exhibits, for the first time, the genetic processes by which was formed the powerful senate of the Roman church. Thomassin and Ferraris have treated the subject from an antiquarian or a canonical point of view, Phillips and Hinschius from both standpoints. Hefele, Duchesne, Gregorovius, Fabre, the editors of Jaffe's *Regesta* and the editors of the papal *Regesta* since Innocent III, have thrown much light on a multitude of minor points. Excellent manuals of canon law, like Vering, Laemmer, and others, exhibit the actual authority and status of the cardinals individually and as a senate. The biographies of the more famous may be found in the "*Purpura Docta*" of Eggs, in Moroni, and a host of encyclopædias or national ecclesiastical histories. But, until the appearance of this book, a work was wanting that offered the investigator a critical insight into the formation of the college of advisers and helpers who immediately surround the bishop of Rome, and govern under him the Roman Catholic church. The study, smaller in volume than in importance, is divided into two parts. The first treats of the range or scope of the activity of the cardinals in history. The second offers a conspectus of their actual rights, privileges, duties, functions, etc., individually and collectively.

The ceremonial service of the Roman church, the administration of its temporalities, and the general government of the Catholic church, are the three main lines along which has proceeded the development of the cardinal's office. The heads of the principal churches at Rome, and the bishops of the nearest municipalities, were regularly present, in weekly turn, at the public services of the Roman church, from a very early date. The Roman church acquired great landed wealth in the centuries following the triumph of Christianity. The affairs of the Catholic world, during the Middle Ages, drifted more and more within the cognizance of the Roman church. Thus there grew up a natural necessity of coöperation and counsel, which in turn were most easily had from the principal ecclesiastics within easy daily communication with the pope.

The distinction of the cardinals into deacons, priests, and bishops is, of course, of ceremonial origin, and signifies the "titles" or churches that they hold. These, *ab immemoriali* almost, are diaconal, presbyteral, or episcopal in their character. We know comparatively little about the office of cardinal before the decay of the Byzantine power in Italy, and the consequent elevation of the bishop of Rome as the principal political power in the peninsula. In the four troublous centuries that follow the downfall of the Ostrogothic rule, the authority of the (imperial) *palatium* at Rome is gradually transferred to the hands of the pope, through nomination to the great palatine offices, chiefly the judicial, administrative, and military. The creation of the papal state emphasized at once the antithesis between the *Ecclesia* and the *Militia*, the former representing the sacerdotal interests at Rome and the latter the interests of the local aristocracy, now Byzantine, now Frankish in tendencies, but always selfish and unreliable. Thus the mixed government at Rome, from A. D. 800, passes rapidly into the hands of the chief ecclesiastics, who are now universally known as cardinals. They administer justice, keep order, control the finances, while the local aristocracy is held in awe by the emperor, until such time as the fierce counts of Tusculum seize all approaches to the city, and hold it for more than a century against all comers. In the meantime the converted barbarians of Europe are bringing their doubts, troubles, and litigations to the chair of Peter, which furnishes a new line of activity for the counselors of the Roman bishop. The annual synods which once sufficed to clear up such work were no longer equal to its great bulk, and the frequent consistory was established for the weekly dispatch of business. Henceforth the cardinal has only a nominal con-

nection with his church ; he is swallowed up in the work of the curia, the bureau. With the widening of Rome's range of influence goes an extension of his occupations and responsibilities. Faith, discipline, foreign legations, the causes of bishops, the protection of monasteries, the administration of the temporalities of the Roman church—farms, villas, fiefs of every degree from a ranch to a kingdom, the matrimonial woes of kings and emperors, general councils, crusades, the vast game of politics, ever new and infinite and changing—all this furnished the mediæval cardinal with the widest field ever given to man for the display of genius in government and administration. He was the agent of an essentially peaceful power, without arms or ambition, governing by reason of love, esteem, and gratitude. Through him international law, statecraft, diplomacy entered into the world. Among rulers and nations he was the official *cunctator*. His mark is on every page of European history, and usually for good. From the college of cardinals the pope was usually taken, which meant that he was likely to be a man of virtue, knowledge, and experience, known to all the courts of Europe, and familiar with their relations to the Holy See. Such were Gregory VII, Alexander III, Innocent III, Gregory IX, Boniface VIII—all men long tried in the service of Rome before they wore the tiara. The cardinals are largely responsible for the stability of papal tradition—the popes passed away, but the senate of cardinals held on, and governed in the interval.

Perhaps the most useful chapters of this book are those which describe (pp. 114-49) this interim government of the Roman church. In them is treated the question of the form of the papal election and its final fixation by the decree of Nicholas II (1059), which practically secured to the cardinals, for all future time, the right of electing the pope. Hitherto the "clergy and the people," in accord with archaic Christian discipline, had the right. But present grave disorders and a very threatening future made necessary the act of Nicholas. It has remained since then in substantial vigor. It will be seen at once that such a step could only increase enormously the dignity and influence of the cardinalate—indeed, the length of the conclaves, the "election capitulations," the seizure of great fiefs, and other abuses that soon followed, were evidences that the later cardinals were as human as their predecessors, and that nothing is so capable of abuse as unlimited power.

THOMAS J. SHAHAN.

CATHOLIC UNIVERSITY OF AMERICA,  
Washington, D. C.